THE

MONTHLY JOURNAL.

VOL. III.] BOSTON, OCTOBER, 1862. [No. 10.

ESSAYS ON THE TRUTHS AND ERRORS OF ORTHODOXY.

ESSAY I.

WE propose to give a series of Essays, in successive numbers of the "Journal," upon ORTHODOXY, — its Substantial Truths and Formal Errors.

We must begin by a definition. What do we mean by Orthodoxy? what by Substantial Truth? what by Formal Error?

By Orthodoxy we do not mean the opinions held by any particular denomination in New England or elsewhere. We do not mean the opinions of New-England Calvinists or of Southern Presbyterians; not the creed of Andover, of New Haven, or of Princeton: but we mean that great system of belief which gradually took form in the Christian Church, in the course of centuries, as its standard theology. The pivotal points of this system are sin and salvation. In it man appears as a sinner, and Christ as a Saviour. Man is saved by an inward change of heart, resulting in an outward change of life,

and produced by the sight of the two facts of sin and salvation. The sight of his sin and its consequences lead him to repentance; the sight of salvation leads him to faith, hope, and love; and the sight of both results in regeneration, or a new life. This system also asserts the divinity of Christ, the triune nature of God, the divine decrees, the plenary inspiration of Scripture, eternal punishment, and eternal life.

Within the last twenty-five years, a new department of theological literature has arisen in Germany, which treats of the history of doctrines. The object of these works is to trace the doctrinal opinions held in the Church in all ages. By the study of these works, two facts are apparent, — first, that the same great views have been substantially held by the majority of Christians in all ages; and, secondly, that the forms of doctrine have been very different. The truths themselves have been received by Christians, as their strength, their hope, and their joy, in all ages; but the formal statement of these truths has been wrought out differently by individual intellects. The universal body of Christians has taken care of Christian truth; while the Church Fathers, or Doctors, have taken into their hands the task of defining it doctrinally for the intellect.

By Substantial Truth, therefore, we mean this, — that in all the great systems of opinion which have had a deep hold on the human mind, over broad spaces and through long periods, there is something suited to man's nature, and corresponding with the facts of the case. The mind of man was made for truth, and not for error. Error is transient: truth only is permanent. Men do not love error for its own sake, but for the sake of some truth with which it is connected. After a while, errors are elimi-

nated, and the truth retained. The great, universal, abiding convictions of men must, therefore, contain truth. If it were not so, we might well despair; for, if the mind of the race could fall into unmixed error, the only remedy by which the heart can be cured, and the life redeemed from evil, would be taken away. But it is not so. God has made the mind for truth, as he has adapted the taste to its appropriate food. In the main, and in the long-run, what men believe *is the truth;* and all catholic beliefs are true beliefs. Opinions held by all men, everywhere and at all times, must be substantially true.

But ERROR certainly exists, and always has existed. If the human mind is made for truth, how does it fall into error? There never has been any important question upon which men have not taken two sides; and, where they take two sides, one side must be in error. Sometimes these two parties are equally balanced, and that for long periods. With which has the truth been? Is God always with the majority? If so, we must at once renounce our Unitarian belief for the Trinity, as an immense majority of votes are given in its favor. But then we must also renounce Protestantism; for Protestantism has only eighty or ninety millions against a hundred and forty millions who are Catholics. And, still further, we must renounce Christianity in favor of Heathenism; since all the different Christian sects and churches united make up but three hundred millions, while the Buddhists alone probably exceed that number. Moreover, truth is always in a minority at first, — usually in a minority of one; and, if men ought to wait until it has a majority on its side before they accept it, it never will have a majority on its side.

These objections lead us to the only possible answer, which consists in distinguishing between the substance and

the form. When we assert that all creeds, widely held and long retained, have truth, we mean substantial truth. We do not mean that they are true in their formal statement, which may be an erroneous statement; but that they are true as to their contents. The substance of the belief is the fact inwardly beheld by the mind: the form is the verbal statement which the mind makes of what it has seen. It has seen something real; but, when it attempts to describe what it has seen, it may easily be mistaken. Thus there may be, in the same creed, substantial truth and formal error; and all great and widely extended beliefs, as we assert, must contain substantial truth and formal error. Without substantial truth, there would be nothing in them to feed the mind, and they would not be retained; and, if they were not more or less erroneous in form, it would imply infallibility on the part of those who give them their form.

This distinction is one of immense importance; because, being properly apprehended, it would, by destroying dogmatism, destroy bigotry also. Dogmatism consists in supposing that the essence of truth consists in its formal statement. Correctly assuming that the life of the soul comes from the sight of truth, it falsely infers that the essence of truth is in the verbal statement. Consequently, the verbal statement must necessarily seem of supreme importance, and the very salvation of the soul to depend on holding the correct opinion. With this conviction, one *must and ought* to be bigoted; he ought to cling to the minutest syllable of his creed as the drowning man clings to the floating plank. Holding this view, we cannot blame men for being bigoted: it is their duty to be bigoted. But, when the distinction is recognized, they will cling to the substance, knowing that the vital truth lies there. It is the sight of the fact which

is the source of our life, and not the statement which we make, in words, as to what we have seen. Then the sight becomes the thing of immense importance; the creed in which it is expressed, of comparative unimportance.

This distinction would tend to bring the Church to a true unity, — the unity of the spirit. All would strive for the same insight, all tolerate variety of expression. Instead of assenting outwardly to the same creed, every man ought, in fact, to make his own creed; and there should be as many different creeds as there are different men. Nor should my creed of to-day be the same as that of yesterday; for, instead of resting on a past experience, I should continually endeavor to obtain new sights of the one unchangeable truth. Seeing more of it to-day than I did yesterday, my yesterday's creed would seem inadequate, and I should wish to make a new one.

Substantial truth, therefore, means the truth which we see, — the inward sight, the radical experience. Formal truth is the verbal statement, and consists in accuracy of expression. And so of error. Substantial error means error in regard to the substance, and is necessarily inadequacy of inward experience. Strictly speaking, there cannot be substantial error; for error, in regard to the substance of truth, is purely negative. It is not-seeing. It is failing to perceive the truth, either from want of opportunity, weakness of vision, or neglect in looking. But formal error is not merely defect: it may also be mistake. We may misstate the truth, and say what is radically false. From this source come contradictions; and, where statements are contradictory, both cannot be true. Falsehood, therefore, originates with the statement. The errors of insight are merely defects; but the errors of statement may be positive falsehoods.

This leads us to take a special view of theological controversies. In all great controversies, in the conflicts of ages, where the good and wise have stood opposed to each other, century after century, it is probable that there is truth and error on both sides.

Each side may hold some truth which the other has not seen. There is, therefore, also substantial error on both sides; for each may have failed to see some phase of truth which the other has recognized. But there may be formal error, or error of statement, even where there is substantial truth; for the truth may be overstated or understated or misstated, and a false expression given to a true observation.

What, then, is the duty of those who stand opposed to each other in these controversies, — of Catholics and Protestants, Christians and Deists, Orthodox and Unitarians? They have plainly a twofold duty to themselves as well as to their opponents. They ought to increase their insight, and to improve their statements; to deepen and widen their hold of the substance; to correct and improve their expression of the form. The first is the work of religion; the second, that of theology.

The first is infinitely the most important, because the life of the soul depends on the sight of truth. This is its food, without which it will starve and die. But it is also important that it should improve its theology; because a correct theology is a help to insight, and a ground of mental communion.

The Liberal party in New England have carried on a theological controversy for some forty years with the Orthodox. This controversy was inevitable. Calvinism had neglected important truths which the human soul needed, and without which it would starve. Unitarianism

came to assert and vindicate those truths. At first, it was inevitable that the statements on either side should be narrow and mutually exclusive. But, as a battle goes on, the position of the opposing armies changes. The points of attack and defence alter. Old positions are surrendered, and new ones occupied. Seldom does it happen to either army to sleep on the field of battle. Nor has it so happened to us. Neither the Unitarians nor the Trinitarians have gained a complete victory: each has taken some important position, and abandoned some other. We have a book called "Concessions of Trinitarians:" another might be written, containing the "Concessions of Unitarians." Neither side has conceded, or ought to concede, any real truth of experience or of statement; but it is honorable to each to concede its own partial and inadequate statements.

We intend, in these Essays, to endeavor, from our own point of view, to gain what sight we can of the radical vital truth underlying each great Orthodox doctrine.

We assume, at the outset, that each doctrine *does* cover some truth of experience, some real solid fact, which is as important to us as to our opponents. We assume, that, though the doctrines may be false, there may be an experience behind them which is true. We have satisfied ourselves of the formal error of their statements, and that controversy may be considered at an end.

We may consider it impossible for a sound Unitarian intellect to accept the Orthodox theology as a whole, without being untrue to itself; but there is no reason why we should not break this shell of doctrine, and find the vital truths which they contain.

This is to be the object of these Essays, which may reach the number of ten or twelve.

MISSIONARY REPORT.

FROM THE ARMY OF THE SOUTH-WEST.

HELENA, ARK., Aug. 14, 1862.

Rev. JAMES FREEMAN CLARKE,
Ed. "Monthly Journal" Am. Un. Association.

DEAR BROTHER, — The labor of a faithful chaplain in the volunteer army of the United States is essentially missionary labor; and, without claiming for myself any special fidelity to duty, I propose to continue my reports to your "Journal," the same as when I occupied the missionary field of Central and Southern Illinois.

My last report was written at Rolla, Miss., during the month of March. Since that date, I have marched with the Lyon Regiment to Cassville, Mo., near Pea Ridge; thence through the southern tier of counties in Missouri to West Plains, across the Ozark Mountains; and thence to Salem, Ark., a distance of four hundred miles. At this point I was "detailed," by special order, on the 1st of May, to return in charge of a train of wagons, containing the winter clothing and surplus baggage of several regiments no longer needed by the troops, and have it safely stored at Rolla for the next winter. This service would have been more proper to a "wagon master;" but there was some of the property of special value to our regiment, and many packages containing money for soldiers' families at St. Louis and elsewhere, which the owners preferred intrusting to my hands for personal delivery.

While waiting at Salem for an empty returning train of the commissary-department in which to load the goods, I passed the sabbath there, and preached to an assembly of soldiers and citizens from the steps of the village hotel.

It was an occasion of much interest; and, having distributed the "Soldier's Manual of Devotion" among the audience, we sang, in connection with the religious services of the day, several of the songs of Freedom contained in the little book.

This afterwards led to a conversation with a Methodist preacher (Rev. Mr. Richardson), who was present, on the subject of slavery; in which he heartily united in the desire, that the war might prove effectual in destroying every vestige of this institution throughout the South. He said he had lived for twenty years in the midst of it, and that its influence was only evil, and that continually. He attributed the low civilization of the people of Arkansas and Missouri, their ignorance and prejudice against the black man, and their hatred of the North, which has led so many of them to take up arms against the Union, to the malign influence of slavery.

This gentleman was born in Massachusetts, and has three noble sons in the armies of the North, who fled last winter to Rolla, and fought in the battle of Pea Ridge. The old man, their father, has had his life threatened continually; but had, up to that time, remained in his home, and openly asserted his principles. He was, at one time, a prisoner at Little Rock, but was afterwards released.

Since Gen. Curtis has withdrawn his army from that region, I have had many fears that Mr. Richardson would fall a victim to rebel vengeance; having openly showed his sympathy with us, and invited our soldiers to his house, offering to share his corn and every thing he had with our troops. I had the pleasure of giving the old gentleman an iron ramrod for his gun; and tried hard to get some ammunition for him, without success. The rebels had taken his gun away from him, but not until he had frightened several of them from his door by his faithful

aim. It was afterwards obtained by treachery. He had recently found an abandoned musket of one of our soldiers, destitute of a ramrod; and, finding an extra one among some old muskets in my charge, I was glad to supply the deficiency.

There was nothing worth relating in my journey back to Rolla and St. Louis in the capacity of a wagon-master, except that we came near being captured by a guerilla band between Houston and Rolla, having no military escort; and the very next train after ours had passed being captured and destroyed by them, a few miles from our camping-ground.

By the time I had reached St. Louis, and fulfilled the trusts with which I was charged, the army had got beyond Batesville, in Arkansas; and I was not expected to return until there should be a communication by the rivers. After some waiting, I attempted to return by the overland route through Pilot Knob to Jacksonport, on the White River; and set out with my horse to make the attempt. But the military authorities at St. Louis authorized me to remain at home until Gen. Curtis and his army had established a surer communication. This privilege was very grateful to me, as I was much needed in my home in consequence of the invalid condition of a member of my family; and I was also able to visit my missionary congregation at Vandalia, Ill., where I preached two sabbaths, besides attending the funeral of an aged citizen of the place whose family attend our worship.

On the arrival of Gen. Curtis with his army at this place, I came immediately down the Mississippi River on the first transport steamer, and joined my regiment nearly a month ago. The meeting was most agreeable to me, after so long an absence; and many were the kind welcomes I received from hard-handed and sunburnt men,

who had missed me during their long and toilsome march from Batesville, on the White River, to this place.

On leaving St. Louis, the Western Sanitary Commission had packed for me two large boxes of sanitary goods for the regiment, which I had the pleasure of dealing out one afternoon to each company at my tent; giving to every man in the regiment a good linen towel, a pocket-handkerchief, a comb, a needle-book, a pair of cotton socks, or some other article of usefulness. To many also I gave bottles of medicine, of which the surgeon had approved, for the cure of bowel diseases; and as he had been absent, a prisoner at Little Rock, and the other surgeon had resigned, the medicine was most acceptable, and, I learn, has proved very efficacious.

The pleasure I had in making these gifts and meeting my soldier-friends again was saddened at missing one of our brave German captains (Judert), — who was also captured with Dr. Krumsick, near the little Red River, in May, — and several of our soldiers, who had lost their lives in a skirmish at that place. Dr. Krumsick had just been released, and arrived by a flag of truce a day or two after I came; and Capt. Judert has since been exchanged. These two gentlemen describe their imprisonment as having been attended with much cruelty and barbarity. They were confined among convicts in the penitentiary at Little Rock, in rooms seven by five feet, kept on poor food, and threatened with being put to work on the plantations with the negroes. This was done by order of Gen. Hindman, whose house, in this town, is now the head-quarters of Major-Gen. Curtis.

I had only been here three days, when Gen. Curtis, by special order, added to my duties, as a chaplain, the entire superintendence of the mail and express arrangements for the army of the South-west, — directing the quartermaster

to furnish me with the requisite number of clerks, mail agents, post-riders, &c.; and I have now organized a distinct department and post-office, and am endeavoring to manage this important interest with more system, regularity, and despatch. Heretofore it had been thrown upon the chief quartermaster and his clerks; and it was impossible that it could be well attended to in the midst of their other duties.

Since I assumed this position, I have, besides attending to the mails for the several regiments and divisions, taken up to Memphis, in my own care, *thirty thousand dollars*, in packages of money, and put them in charge of Adams's Express; obtaining their receipts for the soldiers, and delivering them on my return. As there had been a good deal of money lost in the mails, this facility of a sure mode of transportation for money had become very necessary to the army. These labors keep me very busy during the week, and leave me no time for my hospital labors. But other chaplains are attending to these duties; and we have with us Mr. Plattenburg, who travels with our army as an agent of the Western Sanitary Commission, and carries with him large supplies for the sick.

One thing, however, I do. I have the use of the Episcopal Church, in the centre of the town, for religious purposes; and every sabbath, after ten o'clock, A.M., we close the post-office, and attend divine worship. Many from my own regiment come regularly to the church; many other soldiers and citizens attend; and we have occasionally the presence of Major-Gen. Curtis and his staff. It is the only church now open in the place; the resident ministers having fled, and the other chaplains being confined to their regiments.

The health of Gen. Curtis's army is excellent; and it has now been amply re-enforced, well-provisioned and

clothed, and thoroughly supplied with ordnance-stores. In a short time we shall probably march on Little Rock, by way of Clarendon, on the White River, which is now in our possession; and we shall be farther away from those we love and those who love us than we have yet been during the war. But, the farther we get from you, the more we remember you, and the more earnestly we pray for the re-union of our beloved country, and the re-establishment of its rightful authority and power in every State. Fraternally yours,

J. G. FORMAN,
Chaplain Lyon Regt. 3d Mo. Infantry.

P.S. — Acknowledgments of contributions to my book of army worship, commenced in my last letter to the "Monthly Journal," were completed in letters to the "Christian Inquirer;" the last of which, I fear, however, was not published, as I have never seen it. A new edition is now printing, from stereotype plates, at St. Louis.

"PROPITIATION."

AN EXEGETICAL ESSAY.

WE propose to explain the meaning of this word in three passages in the New Testament. It is used only three times; and yet is quoted so often, and in such connections, as to lead those who are not familiar with the subject to suppose that it is a word of frequent use in the Bible, and conclusive proof of the doctrine which it is quoted to sustain. Many persons, who feel assured by their instincts, as well as by other emphatic passages of Scripture, that the object of the mission of Christ was not to "propitiate" God, but to renew man, still are perplexed to know how to

understand the passages, so frequently quoted against them, in which the word "propitiation" is used.

Such persons know that the whole spirit, and, with few exceptions, the whole letter, of the New Testament is directly opposed to the doctrine which the word "propitiation" implies; and yet they are sorely perplexed with what appears to them a direct contradiction to it, expressed in some passages. Christ came to reconcile *us* to God, not God to us. He came because God "so loved" us; not because he was angry with us, and needed to be propitiated. Why, then, is this word "propitiation" used, in the New Testament, of the work of Christ? Our translators believed that the object of Christ's mission was to *appease the wrath of God;* and therefore, when they could do so, they used the word "propitiation" to represent, in English, the meaning of the original Greek. Suppose it *possible* to translate the Greek word "propitiation:" still, if such a translation contradicts the whole spirit and letter of the rest of the New Testament, it should not be so translated, but in accordance with the rest of the book. Such is the case here. It is obvious that our translators have made a mistake. The Greek words which they have rendered "propitiation" admit — nay, require — another rendering to accord with scriptural usage, to say nothing of scriptural doctrine.

Let us briefly examine the three passages in which the word is used.

I. In Rom. iii. 25, we read, "Whom [Christ] God hath set forth to be a *propitiation*, through faith in his blood, to declare his righteousness for the remission of sins that are past." The Greek word (ἱλαστηριον) here rendered "propitiation" is used in but one other passage in the New Testament. In Heb. ix. 5, we read, "And over it [the ark] the cherubims of glory shadowing the

mercy-seat." The word should be rendered in Rom. iii. 25 as in Heb. ix. 5: then all doctrinal contradiction would disappear. God hath set forth Christ, "a mercy-seat," through whom we receive the forgiveness of sin, as the Jews received forgiveness at the mercy-seat in the Holy of Holies. The sense is good: it harmonizes with the rest of the New Testament; and should therefore be accepted, unless the most overwhelming opposing evidence can be adduced. Can it be? Let us examine the subject a little further. The writers of the New Testament used a Greek translation of the Old Testament when they made quotations, in almost every instance. The Greek word which is used in Romans and Hebrews is used in the Old Testament twenty-four times, and is *never* translated "propitiation," but always "mercy-seat." It *never* is used for "sin-offering," as De Wette and Conybeare translate it in Rom. iii. 25: another Greek word (ἁμαρτια) is used for "sin-offering." Why, then, should it be supposed that Paul has violated the constant usage of the Greek in the Old Testament, and used a word which had a settled meaning in a new sense when there was no reason for so doing, since the other Greek word (ἁμαρτια) would have answered his purpose better, as being conformed to scriptural usage, and to his own usage also? for, in 2 Cor. v. 21, he speaks of Christ as being made *sin* (ἁμαρτια, "a sin-offering") for us, who knew no sin. It is evident that Paul did not confuse his readers by an incorrect use of scriptural language. He used the right word in 2 Cor. v. 21, when he spoke of "sin-offering;" and in Rom. iii. 25 and Heb. ix. 5, when he spoke of "mercy-seat." Christ is, therefore, declared by Paul to be our "mercy-seat;" not our "propitiation," as our translation has it. Thus the New-Testament declarations are harmonized, and the perplexed reader relieved.

II. Let us now examine the other two passages in which the word "propitiation" is used. They read as follows: 1 John ii. 2: "He [Christ] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John iv. 10: "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The Greek word (ἱλασμος), which, in these passages, is translated "propitiation," is not the same as the one in Rom. iii. 25. Is it properly translated? We have no reliable means of answering this question correctly but the use of the word in the Greek translation of the Old Testament. It is used five times there, and once in 2 Macc. ii. 33. The word is used but once in the books of Moses (Num. v. 8), where it is translated "atonement," and is used of a trespass, not of a sin offering. In Ps. cxxx. 4, it is rendered "forgiveness:" "But there is *forgiveness* with thee, that thou mayest be feared." In Dan. ix. 9 it is in the plural, and is translated, "To the Lord our God belong mercies and *forgivenesses*, though we have rebelled against him." In Amos viii. 14, the word is translated "sin" by metonymy for cause of sin, which was an idol the people of Samaria had set up: "They swear by the *sin* [idol] of Samaria, and say, Thy god, O Dan! liveth." In Ezek. xliv. 27, it is rendered "sin-offering:" "In the day that he [the priest] goeth into the sanctuary . . . he shall offer his *sin-offering*, saith the Lord." In 2 Macc. iii. 33 it may be rendered "atonement," or "sacrifice." It will be seen that it is not rendered "propitiation" anywhere; and in two instances it is rendered "forgiveness." It follows, therefore, that "forgiveness" is a legitimate use of the word, as well as "sacrifice;" and hence the passages in John not only may be, but are required by the spirit of his Epistles to be, rendered "forgiveness." God sent his Son to be the for-

giveness [the cause of the forgiveness] of our sins." Or, if one prefers to render "sacrifice," there is no objection; as the word "sacrifice" does not signify "propitiation,"—the appeasing of one to whom the sacrifice is offered; since Paul (Phil. iv. 18) calls the gifts which were sent him a "*sacrifice* acceptable, well-pleasing to God." The point of our criticism is, that it is not only not required, by the scriptural use of the word, to render it "propitiation," but that such rendering is forbidden by the general teachings of the New Testament; for they nowhere state that Christ came into the world to propitiate God. Such a statement is at war with both the letter and spirit of the gospel. This represents that God sent his Son in love, not in anger; to declare his mercifulness, not to make him merciful; to reveal his readiness to forgive, not to enable him to forgive.

Dr. Woods, in his Lectures, endeavors to escape the force of this reasoning by affirming, that, when Christ is said "to reconcile us to God," *mutual* reconciliation is meant; and, in proof, quotes Matt. v. 24, "first be reconciled to thy brother," who had been injured. It seems as if Dr. Woods must have known that the Greek word used in this passage in Matthew (διαλλασσω), and which *always* means *mutual* reconciliation, is not the word (καταλλασσω) which is used when Christ is said "to reconcile us to God," and which *never* means *mutual* reconciliation. Whether he knew it or not, it is so; and is as significant of culpable ignorance in the one case, as of criminal unfairness in the other.

The conclusion of the whole matter, then, is this. There is no ground for the use of the word "propitiation" in the passages quoted. Most imperative reasons demand that it should not be used. In the passage in Romans, the true translation is "mercy-seat," — Christ is our mercy-seat;

and in John we should read, instead of propitiation, "forgiveness," or "sacrifice," — Christ is our forgiveness, or sacrifice. The popular doctrine of the atonement derives no support from either passage.

COUNT GASPARIN'S NEW BOOK, "AMERICA BEFORE EUROPE."

Count Agenor de Gasparin has written another volume in defence of the North and the American Union. It is as wise, as learned, and as noble, as his last. He argues, in this volume, that the course of Europe in recognizing the Confederates as belligerents was wrong; that, without such encouragement, the Rebellion would have been quelled; that our blockade is effective, and ought to be respected, because it fulfils the recognized condition of an effective blockade, — viz., that the ports cannot be entered without "evident danger" from the blockading squadron. He examines the course of England, and condemns it as unfriendly to the Union, which was a friendly power. He criticises, one by one, the fallacies generally received in Europe: viz. (1), that slavery has nothing to do with the war; (2) that civil war ought, at all events, to have been avoided; (3) that the South had the right to secede; (4) that, even if the South is conquered, it cannot be brought back into the Union; (5) that the South cannot be conquered. The fifth part of the book is addressed to Americans, and the sixth to Christians.

Count Gasparin is an eminent French publicist, born in 1810, who was private secretary to M. Guizot, employed in the ministry, member of the Chamber of Deputies. He is a zealous Protestant, an antislavery man, and has published several works of importance.

JESUS, THE WAY TO GOD.

The spiritual purpose of Jesus, variously expressed in the New Testament, is sometimes said to be, to bring man to God. "I am the way." "No man cometh unto the Father but by me." In these assertions of Jesus, he is not to be understood as claiming to be the only medium of communication and of intercourse between the human and the divine. None recognized more clearly and readily than he the efficient agency of Jewish lawgiver and prophet, psalmist and priest, and even that of external nature, speaking to man universally with its revelations of creative power and providential care. All these were methods of approach to God, instruments for man's elevation to him. Their results, however, were only imperfect knowledge and communion; but in him was to be found a more successful instrumentality. A more complete and perfect way, going beyond and rising above all other, was the way which he had opened. In a special and larger sense is Jesus the agent of man's elevation to God. Through him, man comes to the Father more directly, more understandingly, more intimately. He brings the two into nearer and closer relations.

He does this by making God more real to man. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Man must first have an assurance of the divine presence, of his interest in human life and happiness, before he can attempt any approach to him. The stronger the assurance, the more earnest and determined the approach; and the closer, too, will be the relation into which man will enter with him. This want of man is directly and effectively met in Jesus. Possessed, himself, of such assurance in the largest degree,

he teaches it to man, awakening it within him by his appeals to man's religious nature, and strengthening it by his unceasing presentation of God. Influenced by the assurance, so that his life, through all its variations of pleasure and pain, success and suffering, popularity and persecution, ever showed an unfaltering trust in God's presence, and bore witness to a constant and near communion with Him, it conveys this confidence yet more effectually to other hearts, and nerves their lives to a like reliance. But the very mission of Jesus in itself is the strongest assurance of God's being and presence, of his interest in and care for man. That Jesus came, or was raised up, at all; that he appeared when he did, and as he did; that he spoke such words, words that shall endure, though the heavens and the earth were to pass away; that he lived such a life, impressing itself in its elevation of purpose and sublime self-sacrifice upon all succeeding ages; that he set forth such an impersonation of the divine character as made him the highest manifestation of the Father, — all this furnishes evidence of the existence of the divine wisdom and the operation of the divine love beyond that furnished in any other way, or in all others combined. God is shown and comes nigh to man in every gifted mind, in every enthusiast heart, in every inspired soul. All these are his instruments for the education, purifying, and sanctification of mankind. Each of them, therefore, bears witness to him, and becomes his messenger to assure us of his interest and care. Most of all is he such assurance, on whom the divine inspiration was poured profusely and without measure. In him, indeed, has God made plain his love for man. Thus, in his words, his life, his very mission, does Jesus make God more real to man. As we appreciate the mission, enter into sympathy with the life, listen understandingly to the word, does God become more real, more vividly near, to

us. Thus we take one step towards him by that better way which Christ has opened.

Jesus opens the way yet more effectually in unfolding to us the true idea of God. The ever-present and working Providence; the just, yet merciful, Ruler; the personal Friend; the paternal Love, — this is the Christian view of God. It is the view peculiar to Jesus; which no other has so clearly, completely, and earnestly set forth. Truly did he say, "No man cometh to the FATHER but by me." None hath taught the Father as he; none so vividly and continuously presented the Infinite to man in this character. In his representation, God is not the distant Being who looks on the world but with some general interest, watches its movements only in their grand combinations, and concerns himself merely with gross results. His relations are special and particular, reaching the individual no less than the whole, reaching the whole only through the individual. He is not altogether the inscrutable. The perfection and completeness of his ways may be past man's finding out. Yet enough of those ways is unveiled to human vision, and the key to the mysteries of his ordinations sufficiently furnished by the Christian revelation, to enable us to obtain some clear, though it may be brief and occasional, glimpses of their beneficent purpose. His is not a foreign nature, unsympathetic and indifferent, but kindred to man's in all but his perfection; and, because of that, even the more susceptible and tenderly interested for man. He is not the arbiter of absolute power, fearful in majesty, ruling with resistless sway, an object of awe and terror; but one whose power is commanded and whose authority is tempered by the spirit of affection, connecting him with each heart of man, and making it to throb with ever-new and richer joys. Man is not merely the work of his hand, nor the subject of his rule, but more and chiefly

the child of his love. Thus Jesus stands before the multitudes of men, saying, in God's name, "Children, the Father calls you; come home to him!" and as they hear his voice, and drink into thirsting hearts the glad tidings that he bears, telling them of the Father's character; as they turn, at his bidding, to follow where he leads, — the way opens as he goes, and far on before them shines the bright vision of the Father's house. That is the second step toward God by Christ the way.

Jesus leads us farther on towards God as he shows us how to approach him. In teaching us what God is, he has shown us that. Humbly, indeed, and submissively, are we to come before him, as dependent on his care, and subject to his authority; yet in cheerful, eager confidence, because it is the care of a friend, the authority of a father. It may be that we need to come to him in penitence, for neglect of his goodness and ungrateful reception of his favors, for disregard of his requirements, and opposition to his will. Yet, even then, with trusting hope, and not with shrinking dread, are we taught to approach. He waits to welcome even the ungrateful and the disobedient, as they turn to him from the distance to which they have wandered. Sorrow for the past, and a better purpose for the future, only are needed to obtain his blessing. These shall insure a welcome at his hands. Whatever our past conduct or present condition, we are to go to him with the responsive love of hearts enkindled by his unfailing kindness, pouring out their sincere thanksgiving for his watchful providence, his patient endurance, his forgiving mercy, his unlimited invitation to come unto him; with the sincere intent to devote those hearts to him, in wish and motive, in feeling and aim, all harmonized to his will and law. Thus Jesus calls us to come after him with gladness of spirit, that he may conduct us to the Father, in whose service is perfect

joy. As cheerfully and eagerly we follow on, nearer we approach to God, till, to our earnest gaze, he stands revealed with outstretched arms to welcome us to his blest embrace. We have taken now another step toward him, over the way that Jesus has raised up.

But the work of Jesus is finished only when he has brought us into actual communion with God. Before this, we are simply on the way to God. His object is, not to set us in the way merely, but to conduct us over it to its end. We journey, not for the journey's sake, but to reach its destination. As followers of Christ, our destination is God; to enter into personal, spiritual relations with him; to become one with him; to be reconciled, harmonized, to God; to have our wills subjected to his will, our words dictated by his truth, our deeds penetrated by his holiness, our lives ever sustained, inspired, and cheered by his approving love. It is to bring our spirits into that condition of perpetual receptiveness to the Divine Spirit, which shall keep up a constant communication between the two: so that Jacob's ladder, with its foot upon the earth, and its top resting against the heavens, shall be no dream to us, but a spiritual reality, upon which shall ascend unceasing aspirations; while adown shall come angelic messengers, bearing ever-fresh gifts of light and strength and life to our open souls. Thus is the last step taken, and God, the Father, found. Henceforth, we are no longer seeking him, but working together with him; working for our own sanctification, and for the coming and triumph of his heavenly kingdom on the earth.

Man comes to God, first, by earnest conviction of his presence and action; second, through a clear perception of his paternal character in all its fulness; third, in a cheerful, trusting confidence; and, last, by communion of spirit, in which, at length, he reaches God, and becomes one with

him. Thus Jesus taught us to come to the Father. Thus, in his own person and life, he himself came to God. Keeping his word and following his steps, we, too, shall walk surely in the way, and reach its end. Entering into his realization and conception of God, and his confidence in him, we shall not fail to attain to that union with God which he reached. "I in them, and Thou in me; that they may be made perfect in one."

PRESENT STATE OF HINDOO MISSION.

To Rev. James Freeman Clarke.

Medford, Sept. 12, 1862.

Sir and Brother, — I cheerfully act upon your hint, that the friends of our mission may like to know how we stand, by the last accounts. I believe you have already published in the "Monthly Journal" the substance of a circular, in which our two committees of the church and of the school put forth, in April last, renewed expressions of confidence in the work. It was seen by that announcement, that Mr. Singhee — the Hindoo Unitarian, who did so much, by his high position and personal efforts, to aid us in the opening and establishment of our eminently successful Anglo-vernacular school — continues to be its head teacher, with the daily help of six salaried subordinates.

One of the families of our church — that of Mr. J. H. Counsell — had consented to leave a residence in Wellesley Square and reside in the mission-house till Mr. Dall's return. They thus keep their eye upon the daily assemblage of a hundred and fifty to two hundred of our *protegés;* and Mr. Counsell and his wife and her sister — not to mention others — do what they can, both in school-hours

and by welcoming inquirers and distributing tracts also at all hours, to sustain and extend gospel influences. The two ladies referred to were assisted by four others.

On the evening before the first day of September instant, I came from a voyage of a hundred and forty-two days on board the good ship "Panther," greatly indebted to Capt. Gannett for making so long a journey a very pleasant one. Nearly five months of quiet study were thus secured; and, besides a daily stint of Bengalee, I was enabled to prepare a course of seven or eight lectures on the new phases of human life and character which one meets with in Asia. Seven years of this strange contact have been granted me, and some thousands of miles of land-journeying in the east and south and north-west provinces of India, besides my passing through the midst of the Indian Rebellion of 1857. The mere rehearsal of conversations, such as have been granted me with the Rajah of Burdwan, the Rajah of Kapoorthala, the Rajah Radhakanta, and other leaders in Asiatic wealth, influence, and enlightenment, should interest our friends hereabout, and all students of human nature, if it were only to unbend and rest the mind for a single hour, once or twice a week, in the midst of the agonizing and racking suspense between battle and battle of the present war. I am ready, if any wish to hear; though some say that the present anxiety precludes, even for the young, all possibility of hearing these stories, more true, and, as such, more interesting, — certainly more instructive, — than those of the "Arabian Nights." After seven years of exile at the antipodes, isolated and alone, —

> "Without a mother to bring him milk,
> Or wife to grind him corn," —

it should seem that a stay of as many months, in pure, cool air, on the part of your missionary, was highly ad-

visable. But I am now in health; and life is too short to spend many of its hours where little or nothing can be done. So I am ready now, if duty calls, to regirdle the earth, and retrace our last five months over the sea; during which our ship travelled, as bestormed and becalmed among counter-currents of air and water, a good twenty-five thousand miles.

A sentence or two out of lately received letters from our fellow-laborers in India — who literally work while we sleep — will be all that need be added here.

1. Mr. Dwarka Nauth Singhee, the Principal of our School of Useful Arts, says (June 21, 1862), "The school is going on finely. The average daily attendance remains unaltered. The total surplus over the expenditure (excluding rent) amounted to rupees sixty-one and nine annas for the last two months; which were deposited with Mr. Counsell, as you instructed me. Mrs. Counsell intends to resume the sewing-class by the 1st of July, as it will be a little cooler by that time. After your departure from this shore, I have been twice at Mr. Evans's [our Vice-President]; and was warmly received and invited to the dinner-table, &c. They are all well. Miss W. [an English lady, an occasional teacher] sends to me for newspapers every Monday. She is in good health. Perhaps you are aware that Mr. Gangooly's convert, Mr. Philip Womesh Bose, is appointed as a proof-sheet corrector in the printing department of the Bishop's College. . . .

"Your faithful pupil, "DWARKA NAUTH SINGHEE."

2. Mr. Counsell (June 21) writes: "Your school is going on very well, under the praiseworthy conduct of Dwarree Baboo [Mr. Singhee's more familiar address]. You have just had an accession to the number of your scholars by four new-comers; and you are likely to have as many more shortly; for some of the Baboos at the

custom-house told me that they intended sending their youngsters. . . . I have been thinking seriously of the continuance of your Sunday school. I have spoken to Dwarree Baboo on the subject, with a view to making arrangements; but, as in the daytime it is now excessively hot, he tells me that the scholars would rather defer the matter until the weather becomes cooler, when the Sunday instruction, as well as the needlework-class, will be duly attended to. The heat of May closed all the Government schools, as well as your own, to the end of that month. Dwarree Baboo asked me some days back, when I was confined to the house through indisposition, to step down and distribute some prizes to the pupils, and to speak a few encouraging words on their assiduity and advancement; and I did so. Samuel Cholay has addressed you, from Madras, regarding some hundred and twenty rupees which he had raised by [native] subscriptions, with the view of building a preaching-hall and purchasing a burial-ground for the Unitarian congregation at Ootacamund. He awaits your 'command' for the necessary outlay. I must now close, with our united best wishes for yourself and family. Your faithful friend, "J. H. COUNSELL."

3. James Scott, Esq., our auditor of accounts, and chief director of the funds given to the educational department of the mission, says (19th July, 1862) that a thousand rupees (five hundred dollars) sent from Boston (from the A. U. A.), and payable in Calcutta on the 23d of July, had been received, and were about being paid over and deposited, on interest, in the Oriental Bank, by Messrs. Atkinson, Tilton, & Co. Mr. Scott adds, that he has just received a donation of a thousand rupees from the Bengal Government. He wrote to the new Lieut.-Governor, informing him that his predecessor had given a thousand rupees the year before, and that the school had, if any

thing, gained in efficiency in the interim; and the money was granted "for the purpose of pure and unadulterated secular education" [N.B. — Out of Christian literature and Christian books]. This gift was all the pleasanter, as coming, a second time, from the English Government to an American enterprise; and, moreover, as immediately flowing from the good-will of a high officer of state, who is accounted a very stanch member of the Church of England, and who, about the time of this grant to us, laid the corner-stone of a new "English" church in Calcutta. In addition to the thousand-rupees donation of the Government, Mr. Scott had just received fifty rupees from the aged and honored G. H. Hough, of Maulmain; who has now for a third time sent us, from his home in Burmah, nearly a thousand miles away, his good-will in this form. This gentleman is also, as we understand, not a Unitarian in his theories of faith. Mr. Scott adds, that all he has been called on to pay is the rent of the mission-house, — ninety-five rupees a month; and, *at that rate*, the educational side of the mission is in funds for some two years to come, — *i.e.*, if the school continues to do as well as it has done up to this time.

4. A letter recently received from London, from the Rev. John James Tayler, re-affirms the substance of his former letter, printed by permission in our Tenth Report. He still believes, as he has often said before, that good schools, in which Christian literature is circulated and in which Christian principles are inculcated, without any direct attempts at proselytism and the multiplying of *outward* baptisms, furnish the best means, that he can conceive, of ultimately giving Christianity a vital root in the minds of the Hindoo race. Mr. Tayler "trusts that such men as Rakhal Das Haldar [who accompanied Mr. Dall from Calcutta to London last year, and is now returning to

Bengal, after a twelvemonth at the University Hall, London, where Mr. Tayler, as a professor, has met Mr. Haldar frequently] may aid, by their superior acquaintance with European manners and institutions, in accomplishing this good work; to which your own country [America] — which is an extension, on a vast scale, of European civilization — has the power of largely contributing."

Such, dear sir and brother, is a brief *resumé* of the Calcutta-mission work, as it has proceeded for more than a quarter of a year subsequent to the departure of

Your brother, DALL.

LOVE OF APPROBATION.

AN ETHICAL DISCUSSION.

THE love of praise is one of the most universal of passions. Sweet to the human ear is the voice of approbation; dear to the human heart, the music of approving lips. The child's eye lights with sudden joy, when his efforts to do right have been noticed and appreciated; and the aged statesman, decorated with the tokens of a nation's gratitude through many years of public service; the eminent orator, whose words have thrilled the hearts of assembled multitudes, — these also are not insensible to every additional proof of their influence with the people. From the smile which hovers on the maiden's lip, as she listens, half pleased and half alarmed, to the first praises of her virgin beauty, to the solemn hour when a nation is assembled to pay its tribute of honor to its most illustrious and well-proved servants, there seems a long interval; but it is the same

essential feeling which thrills the girl's heart and the breast of a Washington.

And, between these extremes, what a multitude of human actions and words are prompted by the regard for human praise! This enters, as the serpent entered Eden, to trail its dangerous form beneath the innocent flowers which spring freshest from the unpolluted hearts in God's garden of youth; to mingle its hiss with the notes of birds and the ripple of the breeze among the trees. Some of the best actions are alloyed with it; some of the worst, checked or prevented by it. How much more dazzling would be our virtues, how much blacker our sin, if this neutral tint of vanity were taken out of them! For the love of praise does often restrain men from vices, which no higher motive would prevent: they would sell their soul, but they will not stain their reputation. Public opinion awes and checks where no more moral influence will go. While conscience slumbers, the thought of what men will say, — of their contempt, of their scorn, — stands, a less noble sentinel, at the portal of the unguarded heart.

But, on the other hand, how many good actions are degraded by the infusion of this passion, — how many good actions, done partly from the love of goodness, and done partly also "to be seen of men"! The Pharisees, we are told, did all their works to be seen of men: that was their chief motive; and, therefore, they were justly called hypocrites. But, as heresies have been divided and subdivided; as there have been Arians and semi-Arians, Pelagians and semi-Pelagians, — so may vices and follies be divided: and those of us who are not wholly hypocritical may often find ourselves *half*-Pharisees, — semi-hypocrites, — if we sharply analyze our motives. How many an eloquent sermon would lose much of its fire, if the preacher should lose all hope of his hearers admiring his eloquence! He perhaps *begins* to speak with a deep sense of responsibility

to God, with a sincere desire to do good; this true and deep motive gives earnestness and power to his words: and then the thought comes across his mind that he *is* eloquent and effective, and then he ceases to be so. He perhaps perceives this motive influencing him, and is humbled by the thought of it; and yet perhaps may presently please himself with thinking that his humility also has been noticed. So also do men pray, *to be seen of men*, if not at the corners of the streets: they feel gratified at being thought powerful in prayer, earnest in prayer, solemn in prayer; are vain of their piety, vain of their sincerity; and, while apparently imploring the pardon of God, are really seeking the approbation of their fellow-sinners. So also, though it is not now the custom to sound a trumpet before us, to call men's attention, when we are about to give alms, the trumpet, in some way or other, is sounded directly afterward; and very seldom indeed does the left hand remain unconscious of the good deeds of its brother. So that it is well understood, that, if a large sum is to be raised, you must appeal to this potent motive of the love of praise. Emulation, in some form or other, is called into action. Great sums are raised for missions and other operations by the regular publication, in periodicals used for that purpose, of what every church gives; and every church, and every individual belonging to it, knows what is expected of them. If you have a good object for which to appeal to the charity of a congregation, and you wish to get the *smallest* sum, state your case simply and plainly, give your reasons, and then ask your hearers to send you their donations, or drop them into a box at the door. If you wish a larger sum, send round the boxes, and let every one give or refuse under the eyes of those around him. If you wish the *largest* sum, carry a subscription-paper, with the largest sums at the head; and let every man put his name with his gift, to be seen

by all the rest. I do not mean to say that all who give in this way are influenced by such motives, but that these facts show us how many there are who are induced to be generous by the thought that their generosity will be known by men as well as by God.

So, likewise, how many there are who are of a sad countenance, that they may appear unto men to fast! How many heretics there are who enjoy being persecuted, and make sectarian capital out of it! how many reformers, who delight themselves in the abuse they receive, and the opposition they meet with! how many martyrs to principle, victims of conscience, who are always talking about their martyrdom, and so *have* their reward in a little present praise, — preferring a temporal to an eternal crown! Beautiful, therefore, is it to see a martyr who anoints his head, and appears with calm brow and smiling face, not appearing to fast, nor making any mention of his self-denials or his trials; who places, on the altar of a great cause, popularity, friendship, reputation, influence, position; who consents to be ridiculed, hated, and trampled on; choosing, not the highest, but the lowest places, in the commonweal: and counting these sacrifices *nothing*, and making no mention of them, in his joy at being allowed to suffer and labor for a noble end. But such men as these, though there are such, are rare. A morbid love of praise seems to have taken possession of the minds of men. Poets, artists, literary men, praise one another continually. Christians, calling themselves the chief of sinners, call each other eminent saints; and philanthropists, in speech and print, spend half their time in extolling each other's philanthropy and humanity. How much more pure and beautiful our lives would be, if this habit of perpetual panegyric was abolished, and men could be satisfied with being good themselves, and loving the goodness of others, without bringing every good action immediately to the light, and putting it

in all the newspapers of the land! The atmosphere in which virtue thrives the best is not that of applause and flattery, — not that of popularity and adulation: it grows strong in the midst of opposition; it grows pure in the cold solitudes of neglect. As the trees are injured, not by the sharp frost of winter, but by its unseasonable weather; so are virtue and talent blighted by the flattery of coteries and parties.

But the *love of praise* does not merely debase and injure *goodness:* it pollutes the mind with positive evil, and leads directly to mean and wicked conduct. As the Pharisees would not confess their faith in Jesus, because they loved the praise of men more than the praise of God; so men now hide their best convictions through fear of man's disapprobation or of the laughter of fools. So, likewise, they are prevented from seeing new truth, because they fear that they shall be led out of the beaten track of popular opinion if they allow themselves to inquire freely. This evil also Jesus has pointed out: "How *can* ye believe, who receive honor one from another, and not the honor which comes from God only?" The love of praise is the source of constant prevarication: it fills the world with lies and liars; it takes honesty and manly frankness out of our conversation, leaving instead weak concession and miserable falsehood. In social life, it leads to the love of display; to foolish extravagance; to expense in dress, in furniture, in equipage; substituting the desire to *seem* for the desire to *be;* putting surface for substance. How many families have been ruined because they must live as expensively as their neighbors, — because they must rival the rich and fashionable! How much domestic misery, dishonesty and fraud, have come from this source! How often, in humbler spheres, has the love of dress been the ruin of many a poor girl, who would rather give up virtue, home, peace of mind, and the hope of heaven, than

not appear as well-dressed as her companions! It is the working of this fatal and contagious passion which makes the real evil of large parties, balls, and fashionable society generally. It makes people artificial and insincere in such scenes. They act, speak, and look for *effect:* so that we can hardly enter them without being tainted with this falseness, and without feeling, that, for the time at least, we have lost our simplicity and honor.

These things being so, it is not any wonder that many should think that the *love of praise* is wholly wrong, and to be eradicated. They think that it is no proper motive of conduct; and that a good man will never act, or induce others to act, from regard to human approbation.

But this, I think, is a mistake, and for several reasons.

1. The love of approbation is *implanted by God in our nature;* and therefore it must be there for some good purpose. Every original tendency of the human soul has a legitimate and proper action. It is not there to be repressed and eradicated, but to be directed, educed, and purified. The only way, in fact, to prevent its evils and excesses, is to give it its just sphere of action. I remember hearing that Dr. Spurzheim, the phrenologist, went to visit a school in this country, the teacher of which tried wholly to dispense with emulation. She had no prizes, no rewards of any kind; and she told the doctor so. "Ah!" said he, "if a little child does well, and studies hard, you say so, or your face says so, — you look pleased at him; and, when the other little child does *not* well, you look *not* pleased. And that, I think, may excite emulation. You cannot but have emulation, — have a right emulation."

2. Again: the New-Testament morality does not support this view, — that the *love of praise* is wholly evil. The Apostle John does not condemn the Pharisees, in our text, for loving praise, but for "loving the praise of men *more than the praise of God.*" Paul says, "Provide things ho-

norable in the sight of all men;" and again, "Whatsoever things are of good report, if there be any virtue and any praise, think on these things." Paul says that he urged the Macedonians to give freely for the sufferings by famine at Jerusalem, by telling them that the Corinthians had been ready a year before; "and your zeal," says he to the Corinthians, "has provoked many." Still, the New Testament is employed in offering higher motives than this for man's efforts; and if it does not wholly condemn, neither does it often directly recommend, this motive.

3. But a stronger reason to justify the love of approbation is to be found in examining its nature. In its pure and natural state, it has *something of the character of love;* for as love seeks an answering love, so this passion longs for the answer of another's approval. It is a desire to hear the echo of our own acts and words, — of having an answer to our efforts. To have the assurance that others agree with us, and approve our course, adds an immense strength to our energy. It is not, therefore, wholly selfish; for interest in the cause we serve, and interest in our fellow-men, will equally lead us to enjoy their approbation. When this sentiment is wanting, the character is hard, cold, and too independent.

There is also a GRAIN OF CONSCIENCE in the love of approbation, as well as a grain of love. We seek to be approved always on the ground that we are doing right. It may be according to a low standard of right: still it is according to the highest we have. No one ever expected or hoped for the approbation of others for actions purely evil: they must be made to *look* like virtues, before they can be approved.

4. And again: this passion, in its legitimate operation, *produces a great amount of good.* As we have intimated, it restrains multitudes from low vice, when no higher motive would reach; for the public opinion of a community

always represents its average amount of conscience, and always checks the progress to greater evil. The love of approbation also impels to deeds of real goodness. It animates youth to study and effort; it calls out the latent powers of genius; it has added its power to the motives which have produced the great works of art in all ages. A man wholly destitute of it, could not, by any possibility, produce the paintings of Raphael or the sculptures of Phidias. Genius can only work its great wonders while it breathes an atmosphere of known sympathy; and the noblest cathedrals sprang not only from the artist's thought of beauty and his deep sense of devotion, but also from his conviction that great multitudes would worship, in awe and wonder, beneath its majestic roof and aerial arches. The love of the approbation of the wise and good impels to acts of wisdom and virtue. This sentiment gives polish to social life, softens rudeness, is the fountain of all good manners, and tends to refine, and thereby purify, all our domestic intercourse.

> "Oh! who shall idly say that fame
> Is nothing but an empty name,
> When, thinking of the mighty dead,
> The young from slothful couch will start,
> And swear, with lifted hands outspread,
> Like them to act a noble part?" *Joanna Baillie.*

The question then comes, — and this is the last point which I shall consider, — If the love of approbation tends both to good and to evil, if it may debase or exalt our character, how shall it be restrained and directed?

1. The first rule I would give is to attend to the distinction between the love of approbation and the love of admiration. We seek to be *approved* for some real and good quality, or for something which we, at least, believe to be good; but we seek to be *admired* for superficial or only apparent qualities. Mr. Buckminster, in his excellent

sermon on this subject, — in which, according to his usual habit, he exhausts the subject, leaving little but gleanings for those who come after him, — recognizes this distinction, and says that "the desire of *approbation* may include God among its objects of concern. But the desire of being admired can have no reference to God; for God cannot admire." I add, that the *love of approbation* distinguishes between the persons from whom approval is to come; but the love of *admiration* values equally the *admiration* of all. All incense is grateful to it, and every flattery acceptable. The love of *admiration*, then, is to be always *checked;* but the love of approbation is to be directed to God, and to those who are most like him here below.

2. I would say, that the love of approbation should never be a *motive* in the sense of an *end to propose.* We should not act for the sake of being approved; nor should the approbation of others be any rule by which to direct our conduct. We should have a higher end and law than this, always. But it may properly be a motive in the sense of *moving* us, — give additional *impetus* to our action. It may add *encouragenent* to a purpose formed on higher grounds to know that therein we shall receive the sympathy and approval of the good. So Lord Bacon says, "Fame may be only *causa impulsiva*, — the *impelling* cause; and not *causa constituens* or *efficiens*, — the directing cause. As if there were two horses, and the one would do better without the spur than the other, but, again, the other with the spur would far exceed the doing of the former, giving him the spur also; and if one should say, '*Tush!* the life of this horse is but in the spur,' it would not be a wise judgment: for since the ordinary instrument of horsemanship is the spur, and that it is no manner of impediment nor burden, the horse is not to be accounted a bad horse who does better by means of it. So glory and honor are but the spurs of virtue."

3. And again: to make a proper use of this sentiment, it should never become too active: it should occupy this second and lower place. And it may well be kept there by the thought of the small worth and short life of human approval. Those who are always athirst for human praise — whose life depends on the good opinion of their neighbors — are leaning on a very slender reed. The idol of to-day is the object to-morrow of neglect or hatred. Men revenge themselves on those whom they have made too much of, by as unjust a depreciation. Men who are the most admired, honored, caressed, and loved, may live to see themselves neglected and cast aside. And if not, how long do the great men last? Of the great of to-day, some will be remembered ten or twenty years after their death; some, perhaps, a hundred; but how very few so long! Most of us will be forgotten before the stone has mouldered from our tomb. "Oblivion," says Sir Thomas Brown, "is not to be hired. The greatest part of us must be content to be as though we had never been, — to be found in the records of God, not in the registers of man." But he who has sought the praise of God, whether he be famous or unknown, is not forgotten by his heavenly Father. He who is "known of God" is known for ever. He whom God approves, shall carry with him, in life and death, this praise near to his heart, the sweet support of his soul for ever.

4. This, then, is our last rule for properly guarding the love of approbation. If we would not love the praise of men more than the praise of God, we must love the praise of God *more* than the praise of men. To love the praise of God is to have that sentiment which Jesus expressed so often in the last moments of his life: "The hour is come for the Son of man to be *glorified*," he said; "and now, O Father! *glorify* thou me with thine own self." Amid the desertion of his friends, the savage fury of the people, and the vindictive abuse of his foes, — amid this earthly

gloom and abasement, he saw the highest glory really commencing, — the beginning of true praise. If we, like Jesus, seek to be approved of God; if we make it the end of our efforts to do *his* will; if we make his law the rule of our life; if we feel the consciousness of *his* approval the high and sufficient reward of all exertion, — then we shall not, indeed, despise the approbation of men. We shall be thankful for it when we have it, but shall be able to dispense with it when it is denied us. If it comes, we shall not be too elated; if it is absent, we shall not be too much depressed. If we are loved and approved by those around us, we shall feel that this influence is given us that we may use it for good, — that we may thereby be more useful to others, more helpful and efficient. If we are solitary, neglected, undervalued, we shall think that God is thus strengthening us, — enabling us to become independent of approbation; and that this also is for our real good.

LETTER FROM THE THIRTY-THIRD REGIMENT.

Camp Slough, Alexandria, Sept. 28, 1862.

Dear Brother Clarke, — It is about two months since I entered upon my new duties as chaplain of the Thirty-third (Col. Maggi's) Regiment. I am to look after the moral and spiritual welfare of twelve hundred men, and attend to the post and express office departments for them. It is true, my parish is compact, but, with its duties, large enough to keep me on the "double-quick" ten hours or more every day. Yet I like the place very much. I am greatly interested in the work now committed to my hands. In its discharge, I am nobly and generously aided by Col. Maggi, who is not only a very able soldier, but kind to his men; strict in his discipline; rigidly just in enforcing the rules upon officers as well as privates; and

enthusiastic, as Garibaldi's comrade for years would naturally be, in his devotion to the genuine gospel-democracy. He does every thing he can to give me respect and influence with the men. So, too, does Lieut.-Col. Underwood, who is a member of the Episcopal Church, formerly a captain under Banks, and most justly promoted to his present position. The countenance and aid of these officers render my position in the regiment very pleasant.

All profanity and drinking and card-playing are strictly prohibited in our camp. Of course, we have men in the regiment who will find opportunities to drink and get crazy on the bad whiskey of this secession city; but I do not believe there is a regiment in the whole service that is kept more free from this evil than ours, and very few so sober. Of course, I have to take special charge of the poor fellows who get into the guard-house for disobedience of the regimental rules. I hope my efforts in their behalf are not in vain.

I have a morning service on Sunday, and Sunday-evening prayer-meeting. The whole regiment, or nearly all the men, are present at the morning service. Our largest tent is always filled in the evening. It was my pleasure, to-day, to preach an abolition sermon to the regiment, from the text given us by our President in his recent proclamation of emancipation. Without attempting to speak for the old army, I do say, without hesitation, that the new army comes to Virginia to fight against the Rebellion, and slavery, its accursed cause; and if the President will put into the command of the army men who are able soldiers, and have faith in the self-evident truths on which our fathers based the Revolution, we shall succeed, and have a free and a united father-land.

We long and pray to join Sigel; but as yet are kept by Gen. Slough, Governor of Alexandria, as provost-guard for this city. Twice the Secretary of War has issued an

order for us to go to Sigel; but Gen. Slough has succeeded in getting its execution postponed, on the ground that ours is the only regiment on which he can implicitly rely for the faithful performance of the responsible duty of keeping this city quiet and safe.

I receive a few "Inquirers" weekly, which do efficient missionary duty in camp. Can we not have a few copies also of the "Register"? I want the "Monthly Journal" and the "Examiner" sent to my address; to wit, "Daniel Foster, Chaplain of the Thirty-third Regiment Massachusetts Volunteers, Washington, D.C."

Yours truly, DANIEL FOSTER.

ADDRESS TO THE SHERBORN VOLUNTEERS.

To the Editor of the "MONTHLY JOURNAL."

BROTHER CLARKE, — I am permitted to place in your hands, for publication in the "Journal," the following Address to the Sherborn Volunteers in the great Union Army.

Owing to advanced age and delicate health, our friend Rev. Amos Clarke — formerly, as you well know, the much-respected pastor of the First Parish — was not able to be present on the occasion of a farewell supper to our volunteers. His presence would have been inspiring indeed. The address will prove, however, that the inspiration of his *pen* is by no means exhausted at the end of eighty-three years of his honored earthly journey. May a kind Providence spare him long enough at least to see the country he so much loves survive the perils that surround it, and rise, phœnix-like, from the ruin and misery already brought upon it! Meantime, his many friends here desire that our volunteers may have his solemn and Christian counsel in their possession as they go forth to the victories or sacrifices of the battle-field; and that, through the columns of your valued "Journal," it may guide and bless many more of the noble defenders of the cause of Liberty, Justice, and Law. Sincerely yours, T. H. D.

TO THE SOLDIERS WHO ARE ABOUT TO LEAVE THEIR HOMES TO SERVE THEIR COUNTRY.

Friends, though absent in person, I am present with you in heart and soul, and have a word to say to

you. I rejoice that you responded so promptly to the call of your Country in her distress, to protect her against the murderous assaults of the most causeless and wicked rebellion that ever occurred on earth; the object of which is to overthrow the best government in the world, to the protection and care of which the rebels are indebted for their wealth and prosperity, — a government established by our fathers at a great expense of blood and treasure. They have transmitted it to us an invaluable and inalienable inheritance, to be transmitted by us and our posterity to the latest generation. You are called upon to aid in the protection of the ark of our safety. You are summoned to go forth in a most honorable, glorious, and sacred cause, — a cause in which the stability, nay, the very existence, of our Government, and the freedom, prosperity, and happiness of millions, are involved. Friends, show yourselves to be men, worthy of the civil and religious privileges which you enjoy. Go, resolved to lay down your lives, if need require it: the sacrifice will be a brilliant gem in your crown of glory. But go not in the spirit of revenge. Remember, your foes are *human beings*, although, under the delusion to which they have been subjected, they act like *demons*. *Spare not the blows* that may be necessary to bring them under loyal subjection to the Government; but show kindness to the wounded captive. Should it be your misfortune to be captured by the enemy, you may experience barbarous treatment from his hand; but let not this arouse a spirit of revenge. Revenge belongs to the age of barbarism, not to that of civilization. Remember, barbarism is the natural fruit of slavery; and it may be the misfortune more than the crime of many who are guilty of it, considering the influences under which they have been brought up. We have been educated in a different school: our religion forbids the infliction of unnecessary pain or suffering on a captive or wounded foe.

If your vocation is beset with dangers, so is every situation in life. You will be under the guardianship and care of the same Divine Providence, in camp and the battle-field, as you are by the domestic fireside. It is a well-known fact, that, in war, more die in the hospitals than are slain in battle; but this is to be attributed to the reckless habits of soldiers, and disregard of the laws of health. A right sense of duty will require you to take care of your health as well as to enlist for the support of the Government. A sick soldier is a useless burden on the Government: therefore take special care of your health. Avoid all indulgences that may impair it. Guard your morals and your religious principles. In camps and in armies, temptation is always busy in displaying its allurements. Let it be seen that your religious principles, and the conviction that you are under the constant inspection of a moral Governor and Judge, are sufficient to protect your virtue in the hour of temptation. Friends, go where duty and patriotism call you. The Lord of hosts be with you, guide and bless you, and make you the happy agents in bringing this horrid Rebellion and the fiendish authors of it to their merited end, and give you a speedy return to your friends and firesides, cheered by the applause of a grateful public and the approbation of a good conscience; and, when the campaign of life shall close, may you find laid up for you a crown of glory! Such is the prayer of your friend AMOS CLARKE.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 15, 1862. — Present, Messrs. Stebbins, Emerson, Lincoln, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Ware, Sawyer, Smith, and Fox.

The Committee on Western Correspondence reported, on the application of Rev. Frederic Rentzch, of Chicago,

Ill., in favor of paying, toward his support as a missionary, ten dollars a month, for five months, commencing with November next; and their report was adopted.

In accordance with the recommendation of the same Committee, an appropriation was made, of a hundred dollars, to aid in sustaining Rev. John B. Beach, as pastor, for one year, of the Second Free Congregational Society in Austinburg, O.

The Committee on New-England Correspondence reported, that a letter had been received from Rev. Dr. Wheeler, asking assistance for his society, in Brunswick, Me.; but it was thought best to refer the application back to the Committee for their further consideration.

The Finance Committee presented an application from President Stearns, of the Meadville Theological School, for a hundred dollars, toward the support, the present year, of the preparatory department in that institution; and, in accordance with the recommendation of the Committee, it was voted that the amount asked for be granted.

The Committee on Aid to Theological Students reported in favor of appropriating, from the income of the Perkins Fund for the first half of the present year, a hundred and twenty-five dollars for aiding students in the Meadville Theological School, to be distributed through President Stearns; and fifty dollars each to two students in the Cambridge Theological School, who had made application for that amount. The report was adopted, and the treasurer authorized to pay the sums therein mentioned.

The Committee on Publications reported, that, to meet an urgent demand, they had printed, since the last meeting, six thousand copies of the "Soldier's Companion," and twenty thousand of the Army Tracts. Through the liberality of John Wilson & Son, and J. G. Roberts & Co., an edition of five thousand copies of the "Companion" had been issued, without expense to the Association for printing and binding. A friend had also contributed a

sum sufficient to pay for three thousand copies of "The Home to the Hospital." The action of the Committee was approved; and they were authorized to draw from the treasury the amount needed to meet the cost of what had been published.

On motion of Mr. Emerson, Hon. F. W. Lincoln, jun., was added to the Finance Committee.

Rev. C. H. A. Dall, who had recently arrived from Calcutta, then came before the Board at their request, and gave some account of his labors for the Association, as their missionary in India.

The Committee on the India Mission were then instructed to confer with Mr. Dall concerning the present condition and future prospects of the mission, and to report at a special meeting to be held on Monday, Sept. 29; to which time the Board adjourned.

INTELLIGENCE.

Rev. ALPHEUS S. NICKERSON has resigned the charge of the society in Chelsea, Mass.

Rev. CHARLES T. CANFIELD, formerly of Uxbridge, Mass., has been elected chaplain of the Thirty-sixth Massachusetts Regiment.

Rev. EDWARD H. HALL, of Plymouth, Mass., has been elected chaplain of the Forty-fourth Massachusetts Regiment.

Mr. GEORGE L. CHANEY has accepted the call of the Hollis-street Society, Boston; and will be ordained on Sunday, Oct. 5.

Rev. MONCURE D. CONWAY has resigned the charge of the First Congregational Society in Cincinnati, O.; and his address now is Concord, Mass.

Mr. JOHN C. LEARNED, a graduate of the Cambridge Divinity School in the class of the present year, has received and accepted a call from the society in Exeter, N.H.

Rev. ROBERT HASSALL, of Haverhill, Mass., has been elected chaplain of the Fiftieth Massachusetts Regiment.

Rev. JAMES K. HOSMER, pastor of the society in Deerfield, Mass., has enlisted as a private in the Fifty-second Massachusetts Regiment.

Mr. JAMES DE NORMANDIE, a graduate of the Cambridge Divinity School in the class of the present year, was ordained as pastor of the society in Portsmouth, N.H., on Wednesday, Oct. 1. The order of services was as follows: Voluntary and anthem; invocation, by Rev. Samuel K. Lothrop, D.D., of Boston; reading from the Scriptures, by Rev. Henry W. Foote, of Boston; hymn; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; original hymn; ordaining prayer, by Rev. Andrew P. Peabody, D.D.; charge, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. Cortland Y. De Normandie, of Fairhaven, Mass.; original hymn; address to the people, by Rev. George W. Briggs, D.D., of Salem, Mass.; concluding prayer, by Rev. Eugene De Normandie, of Littleton, Mass.; doxology; benediction, by the pastor.

Rev. WILLIAM P. TILDEN, formerly of Fitchburg, Mass., has been invited to take charge of the New-South Society, Boston.

THE TWENTY-FIRST AUTUMNAL CONVENTION OF THE UNITARIAN DENOMINATION will be held in the churches of the First and Second Unitarian Societies of Brooklyn, N.Y., Oct. 14, 15, and 16.

Rev. C. C. Everett, of Bangor, will preach on Tuesday evening; and Rev. Robert Collyer, of Chicago, on Wednesday evening.

On Wednesday forenoon, after the organization of the Convention, Rev. Dr. Bellows, of New York, will deliver an address on "The War;" to be followed by a discussion of the following subject: "How can our denomination best serve the country in this hour of her trial and peril?"

Due notice will be given of the place and hour of holding the usual prayer-meetings and discussions. There will be a short vesper-service at the New Chapel, and also one at the Church of the Saviour, preceding the sermon for each evening.

The Convention will close with the administration of the Lord's Supper.

It is desirable that brethren from the East, who go to Brooklyn by the way of the Sound, should take the *Monday-night* boats: this will give them ample time to get settled in their places of entertainment before the evening services of Tuesday. Guests are requested to report themselves at the vestry of the Church of the Saviour (Dr. Farley's), where a committee will be in readiness to assign them homes.

Brethren, let us have at this Convention a large and earnest gathering of the friends of Liberal Christianity, that our faith may be confirmed, our hearts cheered, and our courage strengthened, by a season of brotherly council and communion.

A. P. PUTNAM,
N. A. STAPLES,
A. W. HOBART,
Committee of Arrangements.

ACKNOWLEDGMENTS.

1862.			
Aug. 22.	From	Society in Bangor, Me., for Monthly Journals	$75.00
" 25.	"	Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	45.00
" 30.	"	Society in Sherborn, for Monthly Journals	10.00
Sept. 5.	"	Society in Stowe, for Monthly Journals	7.00
" 8.	"	Society in Lexington, for Monthly Journals, additional	3.00
" 10.	"	Society in South Danvers, for Monthly Journals, additional	3.00
" 23.	"	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	152.25

ARMY FUND.

Aug. 19.	From	a friend	$5.00
" 22.	"	Mrs. L. M. Lawrence	3.00
" 23.	"	Miss Catherine Clapp	10.00
Sept. 1.	"	"Young Ladies' Society," North Andover	6.25
" 10.	"	Ezra Abbot, Esq.	5.00
" 12.	"	Lewis G. Pray, Esq.	5.00
" "	"	"C."	5.00
" 15.	"	a friend	6.00
" 16.	"	Mrs. Harriet Peirce	2.00
" 17.	"	Mr. Azariah Smith	2.00
" "	"	Society in West Dedham	6.17
" 18.	"	Rev. J. F. W. Ware's Society, Cambridgeport	40.00
" 22.	"	a friend	5.00
" "	"	two ladies in Templeton, through Rev. E. G. Adams	6.00
" 22.	"	"a friend in the faith,"	2.00
" 25.	"	a friend, through Rev. J. F. W. Ware, to print 3,000 copies of "The Home to the Hospital"	25.00
" 26.	"	Society in New Bedford	30.00

CANDIDATES FOR SETTLEMENT.

This list will be published hereafter only four times a year, in the January, April, July, and October numbers of the "Journal." Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
La Fayette Bushnell, care of "Christian Inquirer,"	New York.
F. L. Capen . . . Care of Barnard Capen, Esq.	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
Ed. I. Galvin	Cambridge.
Fred. May Holland	Cambridge.
John W. Hudson	Springfield.
John M. Marsters	North Cambridge.
Lyman Maynard	Milford, Mass.
Sidney H. Morse	Cambridge.
William Gray Nowell	Portsmouth, N.H.
John Orrell	Boston.*
George Osgood	Kensington, N.H.
J. M. Peirce	Cambridge.
George F. Piper	Cambridge.
Thomas H. Pons	Boston.*
D. H. Ranney	W. Brattleboro', Vt.
James Richardson	Boston.*
Ed. G. Russell	Cambridge.
James Sallaway	Cambridge.
Charles C. Sewall	Medfield.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel A. Whitney	Southborough.
George S. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.
J. C. Zachos	Cincinnati, O.